A 1475.aaa.103.

TESTIMONY

To the Truth of

JESUS CHRIST,

OR,

To the Doctrine, Worship, Discipline, and Government of the Kirk of *Scotland*,

AND

To the National Covenant of *Scotland*,

AND

To the Solemn League and Covenant of the three Nations, *Scotland*, *England*, and *Ireland*,

AND

To the Work of Uniformity in Religion,

AND

gainſt the Errors, Hereſies, Blaſphemies, and diverſe practiſes of the times; Eſpecially againſt that vaſt Toleration now on foot in theſe Nations.

y ſundry Miniſters of the Goſpel in the Provinces of *Perth* and *Fife*.

nos 3. 13, 14. *Hear ye, and teſtifie in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts; That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him I will alſo viſit the altars of Bethel, and the horns of the altar ſhall be cut off, and fall to the ground.*
v. 12 11. *And they overcame him by the blood of the Lamb, and by the word of their teſtimony.*

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FEB

A Word of PREFACE TO THE READER.

THis Teſtimony was intended long ago by the Miniſters of the Goſpel who are for the Proteſtation in the Synod of Perth, and being brought to ſome perfection about fifteen or ſixteen Moneths ſince by ſome of theſe Brethren and ſome other Reverend and Godly Miniſters in the Synod of Fife: a Copy thereof ſubſcribed by their hands, was a little thereafter offered unto the late Lord Protector his Council in Scotland, that being read by them, it might alſo have been tranſmitted to him and his Council at London: The printing of it thoughintended immediatly thereafter, hath hitherto been retarded by ſeveral emergents of providence. It is now put to the preſs, becauſe, beſides that written Copies are often times uncorrect, and by reſcribing come to be vitiated; and that ſo many as would either ſatisfie the

true

true intent of the thing, or the minds of these who are desirous to pu
use it, could not conveniently be gotten, the continuance and increase
many of the errors and evils that are witnessed against therein, w
the desire of the Reverend and Worthy Brethren, whose Letter is ther
unto subjoyned, do plead for it: How it came at first not to be su
scribed by these Brethren, they themselves do, we trust, give a satisfy
ing account thereof in their own Letter, wherein they do also giv
their reason for joyning in, and publishing of the same at this time
If there be some things in it that do not so quadrat with the presen
state of the time, by reason of the late changes, that is not material a
to the true intent of the Testimony, which when it was first given, di
witness against the evils therein mentioned, in the shape wherein i
then found them, and it may well be admitted as a witnes against
as they now are, there being little or no material change appearing t
the better. The Lord give a Blessing to what is witnessed in simplici
of Heart, and with a warrand from the Word of Truth.

November 29.
1659.

The Teſtimony of the Miniſters of the Goſpel, underſubſcribing unto the Doctrine, Worſhip, Diſcipline and Government of the Kirk of Scotland, *and to the National Covenant of* Scotland, *and the Solemn League and Covenant betwixt the three Nations of* Scotland, England, *and* Ireland, *and to the Work of Uniformity in Religion, in one Confeſſion of Faith, form of Church Government, Directory of Worſhip and Catechiſing; and againſt the Errors, Hereſies, and Blaſphemies now on foot in theſe Nations, that are contrary and deſtructive thereunto; Eſpecially againſt that vaſt Toleration in things Religious, lately framed into a Law and proclaimed throughout this Nation.*

PUre Religion, which is revealed by the only begotten Son, who is in the boſom of the Father, and is contained in the Scripture of Truth being the Way whereby the Sons of men are taught to glorifie the Lord their Maker, and to attain happineſs and ſalvation unto themſelves is of all enjoyments the moſt excellent and neceſſary, the glory and Crown, whether of Nations or of Families, or of particular Perſons, and that which every one in his ſtation is moſt bound to purſue and preſerve and plead for: Therefore have all theſe who have inclined their ear to wiſdom, and applied their hearts unto underſtanding, ſought it as ſilver, and ſearched for it as hid treaſures, and have judged the merchandiſe thereof better than the merchandiſe of ſilver, and the gain thereof better than fine gold; and the Lords Worthies and Witneſſes have in every generation according to their meaſure, appeared and put forth themſelves in excellent wreſtlings, by fervent

fervent ſupplications unto God, and ſerious endeavours with men, and faithful Teſtimonies proclaimed upon the high places; and when need was confirmed with their blood for the attainment and preſervation and vindication of the precious Truths and Ordinances of God: and ſeing we are not only Chriſtians by profeſſion, born in a viſible Church, and in our Baptiſm ſolemnly devoted and engaged unto the Lord to be his, and to be for him and his intereſts upon the earth: And therefore by vertue of our general calling as Chriſtians, bound by the holy Commandment of the great and eternal God in our ſtations, earneſtly to contend for the Faith once delivered to the Saints, *Jud.* 3. and to teſtifie againſt the things that are deſtructive thereunto, *Jer.* 10. 11. *Amos* 3. 13, 14. but alſo by our particular calling, Miniſters and Watchmen in the houſe of God: And therefore upon that account, in a ſpecial way ſet for the defence of the Goſpel, *Phil.* 17. and bound to maintain and vindicate the Glory of the Lord of hoſts, 1 *King.* 19. 14. and to confeſs Jeſus Chriſt before men, *Mat.* 10. 32. and to cry aloud and ſpare not, and to lift up our voices like a Trumpet to ſhew his people their Sins, and the houſe of *Iſrael* their tranſgreſſions, *Iſa.* 58. 1. and to ſpeak unto them all that he commands us, as we would not be found rebellious unto God, and would not have him to conſume us before men, *Jer.* 1. 14. *Ezek.* 2. 8. And conſidering that we have been witneſſes not only to the many ſolemn publick Profeſſions and Engagements of others in the behalf of God, and of his Truth, but that alſo we our ſelves have once and again, (beſides private and perſonal Engagements) taken upon us that ſacred and ſolemn Tye of the publick National Covenant, and of the Solemn League and Covenant of the three Nations; wherein we all ſubſcribe, and each one of us for himſelf, with our hands lifted up to the moſt high God, Do ſwear, That

we

e ſhall ſincerely, really and conſtantly through the grace of od, in our ſeveral places and Callings, endeavour the preſer- ation of the reformed Religion in the Kirk of *Scotland*, in octrine, Worſhip, Diſcipline and Government, againſt our mmon Enemies, the Reformation of Religion in the Kingdoms f *England* and *Ireland*, in Doctrine, Worſhip, Diſcipline, nd Government, according to the word of God, and the ex- mple of the beſt reformed Churches, and ſhall endeavour to ring the Churches of God in the three Kingdoms, to the nea- eſt conjunction and uniformity in Religion, Confeſſion of aith, form of Church Government, directory for Worſhip, nd Catechiſing, that we and our poſterity after us, may as rethren, live in faith and love, and the Lord may delight to well in the midſt of us. 2. That we ſhall in like manner, ithout reſpect of perſons, endeavour the extirpation of Po- ery, Prelacy, Superſtition, Hereſie, Schiſm, Prophanen ſs, and hatſoever ſhall be found contrary to ſound Doctrine and to e power of Godlineſs, leſt we partake in other mens ſins, and hereby be in danger to receive of their plagues; and that the ord may be One, and His Name One in the three Kingdoms: nd that in maintaining and purſuing this common cauſe of eligion, we ſhall not ſuffer our ſelves, directly or indirectly, y whatſoever combination, perſwaſion or terrour, to be di- ided or withdrawn from this bleſſed union and conjunction, hether to make defection to the contrairy part, or to give our lves to a deteſtable indifferency or neutrality in this cauſe, ut ſhall all the days of our Lives, zealouſly and conſtantly ontinue therein againſt all oppoſition and promote the ſame ccording to our power, againſt all lets and impediments what- ever; and what we are not able of our ſelves to ſuppreſs or vercome, we ſhall reveal and make known, that it may be

timely

timely prevented or removed, all which we ſhall do as in t
ſight of God, Therefore having ſeriouſly weighed the ſtate
Religion in this Church at this time, and the manifold injur
that have been and are daily offered and done to the Truth
God, and precious Ordinances of Jeſus Chriſt, and to the N
tional Covenant, and Solemn League and Covenant of the thr
Nations, and to the Liberties and Priviledges of the Church an
Government and Officers of the Houſe of God, by which Go
is highly diſhonoured and provocked, and the Lords ſanctua
profaned, and the Throne of his Glory defaced, and the Kin
dom of his Son underminded, and many Souls involved i
dreadful guiltineſs, and deſtroying ſnares day by day, and mo
expoſed to the hazard of many and ſtrong temptations. We d
for delivering of our own ſouls from the guilt of theſe thing
and acquitting our ſelves in the duty we owe unto God an
his Church, in the preſent and following generations, eſpecia
ly to theſe of our flocks, with the charge of whoſe Souls we ar
in a more peculiar way intruſted, and that we may, if the Lor
ſo will convince theſe who are guilty, and perſwade them t
Repentance, at leaſt, that we may bear witneſs for the Truth a
gainſt the evil of their way, hold our ſelves bound to bear teſti
mony. 1. Unto the way wherein we worſhip the God of ou
Fathers, we mean the Doctrine, Worſhip, *Diſcipline* and Go
vernment of the Church of *Scotland*, believing the ſame to b
that which is written in the Law and the Prophets, and in th
Teſtament of Jeſus Chriſt, and to the National Covenant o
Scotland, and to the Solemn League and Covenant of *Scotland*
England and *Ireland*, and to the work of uniformity in Religion
And next, againſt all the Injuries done unto, and incroachment
violations and breaches made upon theſe; Eſpecially againſt tha
vaſt Toleration in things Religious, a miſchief lately framed in-

to

a Law in these Nations, whereby the tye and obligation
these Covenants is wholly casten louse, and turned into o-
vion, and countenance, and protection, and encouragement
allowed, not only to many Errors about the superstructures
Religion, but even anent these things that destroyeth the
undations, and to give warning to the Lords people, especi-
y to these whose souls we are called to watch for, of some ne-
ssary duties incumbent upon them in this hour of temptation.

In the first place therefore, We do with thankful hearts ac-
owledge, and joyful lips bear record unto the wonderful
wer and goodness of God, which according to the Prophe-
s and Promises revealed of old, *That he would give the hea-
n for an inheritance, and the outmost parts of the earth for a pos-
sion unto his Anointed One, and that the Isles should wait for his
w*, was graciously pleased many hundred years ago, and a
le after the rising of the Son of Righteousness, to give light
to the *Gentiles*, to pity our fore-fathers then mancipated un-
the service of dumb idols, and worshippers of the host of
aven; yea, of Devils and infernal Spirits, and to visit them
th the light of the glorious and blessed Gospel, which having
en first preached unto, and received by many private persons
s afterward about the year 205. received by the King and
n; of the Peers of the Land; So that in a short time the whole
tion became Christians, and was blessed and honoured of
d for sundry Generations, with many eminent Professors
d Pastors famous for learning and holiness and piety, and
their pains and success in the work of the Gospel, both at
me and abroad, until at last, with the rest of most of the Christi
Churches in Europe, it was involved in the darkness of Popish
erstition and idolatry, to which it was in bondage for many
rs; yet so, that there was always a remnant through grace

who did not receive the mark of the beast, but did overcome
the blood of the Lamb, and by the word of their testimony, a
did not love their lives unto the death.

Next, We do with the same thankful mind acknowledge a
proclaim that marvellous work of power and mercy, where
the Lord with a high hand and a mighty and out-stretched ar
a little after the discovery of the mysterie of iniquity, *Babyl*
the great the mother of Harlots, and abominations of the ear
by the Ministry of his servant *Luther*, and other worthy instru
ments whom he raised up for that effect, was graciously pleas
in the days of our Fathers, to ransome this Land from the Bon
dage of Popish tyranny and superstition, and again to bless
with the light and liberty of the Gospel, which tho it was o
posed by the Prince of this World, the spirit that wrough
strongly in the Children of disobedience, and did animate bot
the Civil and Ecclesiastick powers of the time to resist and op
pose by Fire and Sword: Yet such was the zeal of the Lord o
hosts in performing it, and so strong was his Hand upon a fe
polished shafts, chosen and furnished by himself, that in a fe
years, not only was the Reformed Protestant Religion estab
shed by Authority, and Popery banished the Land, but mo
of Congregations were planted with the Ministry of the Gosp
and did yield subjection unto the Ordinances of Jesus Chri
and the Discipline and Government of the Church were estab
shed, according to the pattern shewed in the Mount, in the
beauty and strength, in the due subordination of Congregation
Elderships and Presbyteries and Synods, exercising their respectiv
powers unto edification, for bearing down the throne of iniqui
ty, and advancing of the Kingdom of the Lord Jesus Christ, i
knowledge and holiness and righteousness unto the terror of th
wicked and prophane, and comfort and encouragement of th
God

Godly. In the thankful acknowledgment of which rare and ngular mercies, and for ſtrengthning themſelves againſt aderſaries, both of Church and State, the National Covenant eing firſt ſubſcribed by the King and his houſhold in the year 580, was thereafter ſubſcribed by perſons of all ranks in the ear 1581. by ordinance of the Lords of ſecret Council, and cts of the General Aſſembly, and again by all ſorts of perſons n the year 1590, by a new ordinance of Council at the deſire f the General Aſſembly: This Covenant rela ing unto the eformed Religion then profeſſed in *Scotland*, and more partiularly expreſſed in the large Confeſſion of Faith, eſtabliſhed &publicklyconfirmed by ſundry Acts of Parliament; as it was then ntered into with much chearfulneſs and gladneſs of heart, the whole *Land* rejoycing at the Oath of God; ſo was it attended with many and choiſe bleſſings from the Lord; then was the Church of *Scotland* for Doctrine ſound and lively; for Worſhip, pure and ſpiritual; for Diſcipline, powerful and impartial; and for Government, and Unity, and Order, beautiful and comely, and well compact together, which as they were attended with rich Breathings, and comfortable Influences of the Lords Spirit upon the Souls of His People at Home, ſo were they the matter of this Churches Commendation in the Churches Abroad, who becauſe of theſe gave her the teſtimony of one of the pureſt & brighteſt ſhining Candleſticks amongſt the Churches of Chriſt; but it was not long ere this beauty was marred, and this glory eclipſed, whilſt King *James* following too much the Counſels of Fleſh and Blood, and being upon the one hand wroth with the freedom & faithfulneſs of Miniſters, & upon the other hand, deſirous to gratifie the prelatical party in *England*, by reducing the Kirk of *Scotland* in its Worſhip & Government unto a conformity with the Church of *England*; did with the un-

luckie help & mischievous industry of some ambitious and co
vetous men-pleasing Church men, in a few years by politic
devices, first, overthrow the Government of the Church b
Presbyteries and Synods, and obtrude in stead thereof,
Lordly Government in the persons of thirteen Prelats, and the
corrupt the purity of Worship, by thrusting upon the Church th
English Popish Ceremonies, and accordingly did his son an
the Prelats proceed to build, until at last the Doctrine cam
to be mingled with *Arminian* and Popish Errors, and the Wor
ship to be turned over into the *English* Service Book, and the
Discipline and Government into a Book of Prelatical and Po
pish Canons; which course of defection having now continu
ed and encreased for the space of near fourty years without in
terruption, and being backed with the Authority both Civil
and Ecclesiastick, had no doubt terminated and resolved in Po
pery; if the Lord when it was least expected by friends, and
least feared by Enemies, had not in a strange and wonderful
way cut asunder the cords of these Plowers who plowed upon
the back of his poor Church, and revived his Work and Peo
ple.

And therefore we hold it our duty in the third place, to
make honourable mention of the Work of the Lord which he
hath done in our days, to wit, that in the year 1637, when
the Prelats were in the height of their power and pride, and had
devised and procured that the Service Book and the Book of Ca
nons should be obtruded upon this Church, and that there
was no probable means, and very few instruments by which
these Corruptions of the Worship and Government of the house
of God should be resisted; the Civil Authority being strongly
engaged for carrying on thereof, and the greatest part of the
Ministry being carried away with the course of conformity, and

couching

uching with *Issachar* under the burden: It pleased God first to up the spirits of a few of His Servants and people to witness a-nst these things, and so to encourage and countenance them their proceedings: That in the Moneth of *February* in the r 1638, they did, notwithstanding all the threats and op-sitions of Adversaries, which were many and strong, again revive and renew the National Covenant, which now had en forgotten and burried in Oblivion for the space of almost ury years; and such was the good hand of God upon His ork and People, that within not many Moneths thereafter, most the whole Land did subject themselves unto the Oath God: which was attended with more than ordinary mani-tations of His presence and influence of his Spirit in the as-mblies of His people, and was in effect to this Church which d in a great Measure and for a long Time forsaken her first ove, and declined from her primitive purity & integrity as life om the dead: Neither did the Lord cease to repair the ru-e and build up the breach that had been formerly made upon r, until he had restored her unto her liberty and beauty in esbyteries and Synods and General Assemblies, constituted of inisters and Elders, according to the rule of Christ, and ex-cising their power unto Edification. The first of these As-mblies, which toward the end of the year 1638, convened *Glasgow*, the very place where the top stone was put upon elacy in the year 1610, did revive and approve the Registers the former free and lawful General Assemblies, since Refor-ation from Popery in the year 1560, did condemn and an-l six pretended and corrupt Assemblies that had changed the overnment, and corrupted the Worship; did take away the lawful Oaths of Intrants to the Ministry, cast out the Service ook, Book of Canons, Book of Ordination, and the high Com-

missio

miſſion ; did depoſe and excommunicate the Prelates, did d
clare Prelacy to have been abjured by the Confeſſion of Fa
1580, and to be removed out of this Kirk, and five Articles
Perth to have been abjured and removed by the ſame Confe
on, and did reſtore Kirk Seſſions, Presbyteries, Provincial a
National Aſſemblies unto their full integrity, and their Memb
Priviledges, Liberties, Powers and Juriſdictions, as they
conſtituted by the Book of Policy, regiſtrated in the Books
the Aſſembly 1582, and ordained to be ſubſcribed 1590, 15
and make ſundry other laudable Acts and Conſtitutions, ten
ing to the purging of the Church, and advancement and ſet
ment of the Work of Reformation. And though this Aſſemb
and the Determinations thereof, were afterwards much oppo
by the Popiſh, Prelatical and malignant party, yet did the Lo
ſo countenance His Servants and people in this Land and
Work in their Hands, that the Reformation was fully eſtab
ſhed, and at laſt ratified and confirmed both by King and pa
liament in the year 1641. Then was there a ſweet combina
on of Truth and Peace in the Land, and the Lord did in a go
meaſure pour His Spirit from on high, by which the wildern
was turned into fruitful fields, and the fruitful field into a fo
reſt ; in contemplation of which wonderful mercies and ble
ſings of God, that they might teſtifie their thankfulneſs for t
ſame, and ſecure them ſo far as did ly in them unto their poſ
rity, and lend a helping hand unto their Brethren in *Englan*
who then were wreſtling in the fire againſt the unjuſt violen
and cruelty of the Popiſh, Prelatical and Malignant party ; w
by their evil counſels, had ſtirred up the King firſt to forſa
and afterwards to make war againſt the Parliament then looki
at Reformation : This Church and Nation did in the year 16
upon the Parliament of *Englands* calling for their help agai

common Enemy, propound unto them, that there might
a ſolemn Covenant entered into by all the three Nations of
land, *England* and *Ireland*, which being agreed upon, was
ordingly proſecuted and carried on in all the three Nations
Therefore, as we do from our ſouls bleſs the Lord, who
put ſuch a thing into the Hearts of his people, to engage
mſelves in a Covenant to his Holy and Bleſſed Majeſty, and
e to another in ſubordination to Him, in order to theſe things
t concern Truth and Holineſs and Righteouſneſs; ſo we do
ld our ſelves bound to teſtifie our cordial approbation of, and
l adherence unto that memorable and never to be forgotten
lemn League and Covenant of *Scotland*, *England* and *Ireland*;
ing perſwaded in our minds and convinced in our Conſci-
ces, that it is a duty for People and Nations who profeſs the
me of the Lord, to enter in Covenant with Him: this be-
g indeed the firſt and great Commandment of the *Law*, that
ſhould have no other gods before Him, and that we ſhould
ouch the Lord to be our God, and to walk in His Ways, and
keep His Statutes, and His Commandments, & his judgments
heraken to His Voice, *Exod.* 20. 2, 3: *Deut.* 26. 16, 17, 18, 19. And
at whereof we have many memorable and praiſe-worthy pre-
dents in the Book of God, eſpecially when a people were cal-
d to repent and turn unto God after publick backſlidings and
fection; or were ſeeking a right way for eſtabliſhing of them-
ves in the midſt of ſnares, or of engaging of the Lord to help
em in ſtraits, and ſtrengthen them unto great and eminent
ndertakings, or to expreſs their thankfulneſs for great and
onderful Mercies & Deliverances, *Deut.* 29. 1, 2. 2 *Chron.* 15. 12,
13 14. 15. 2 *Chr.* 29. 10. 2 *Chr.* 34 31, 32. *Neh.* 9 38, *Neh.* 10 29. *&c.*
nd being no leſs perſwaded in our Minds & convinced in our
onſciences, that our Solemn League and Covenant in the year

1643.

1643, is for the matter just and warrantable for the ends ne
sary and commendable, for the time seasonable, and for the
ties honourable; the matter and ends are all these precious thi
that are involved in pure Religion, true Liberty, and a
grounded Uniformity in the former, and Union and Peac
the latter; or, (to speak it in the words of a Reverend
vine) this Oath is such, and in the matter and Consequence
it of such concernment, as we can truly say, it is worthy
us; yea, of all these Kingdoms, yea of all
Kingdoms of the World, for it is swearing se
ty and alledgeance unto Christ the King of Kings, and a gi
ing up of all these Kingdoms which are his Inheritance to
subdued more to his Throne and ruled more by his Scepter
pon whose shoulders the Government is laid, and in the ex
cise of whose Government and Peace there shall be no en
the parties are the true God, the living God, the everlasti
King, glorious in holiness, fearful in praises, and doing wo
ders; and the three Kingdoms of *Scotland*, *England* and *Irela*
who though as all the Nations in comparison of Him, are b
as the drop of a Bucket, and vanity, and less than vanity a
nothing: yet such as through His Grace were amongst the fi
fruits of the Gentiles, and are for the Knowledge and ackno
ledgement of Jesus Christ, in Name and Fame parallel unto,
not beyond any Kingdoms of the World: the Season was th
deplorable estate of the Church and Kingdom of *Ireland*, an
the distressed Estate of the Church and Kingdom of *England*
and the dangerous estate of the Church and Kingdom of *Scot*
land, that we may truly say (with the Reverend Divine alrea
dy mentioned) such an Oath for matter, persons and other cir
cumstances, the like hath not been in any Age or Oath we rea
of in sacred or humane stories, yet sufficiently warranted in

both

both. This Solemn League and Covenant as it was actually ſworn, and taken by the whole body of *Scotland* from the higheſt to the loweſt, ſo alſo by the Honourable Houſes of the Parliament of *England*, the Aſſembly of Divines, the renowned City of *London*, and multitudes not only of the people but of perſons of eminent Rank and quality throughout that Nation, and the Nation of *Ireland*, and all this by the Authority and perſwaſion of the powers Civil and Eccleſiaſtick; who can have forgotten how deliberatly it was reſolved? how unanimouſly it was concluded? how joyfuly it was received and intertained? the reſpective Authorities of Church and State in *Scotland*, did all with one voice approve and imbrace the ſame, as the moſt powerful mean by the bleſſing of God, for ſettling and preſerving the true Proteſtant Religion with perfect peace in theſe Nations, and propagating the ſame to other Nations; and after taking of the ſame themſelves, did ordain it alſo to be with publick humiliation, and all Religious Solemnities, received, ſworn and ſubſcribed by all Miniſters and Profeſſors within this Kirk, and Subjects within this Kingdom; which was accordingly done by the whole body of the Land, and in many perſons and Congregations attended with the feelings of that joy, and comfortable influences of the Spirit of God in the inlargements and meltings of hearts, which they did find in ſo great meaſure upon the renovation of the National Covenant, in the year 1638. And this ſolemn Oath of God being already taken by the honourable Houſes of the Parliament of *England*, by the renowned City of *London*, and by the Reverend Aſſembly of Divines, the Lords and Commons in Parliament, upon the account of its being thought a fit and excellent means to acquire the favour of Almighty God towards the three Kingdoms, of *England Scotland*, and *Ireland*, and

like ways

likewise to unite them, and by uniting, to strengthen and for
tifie them against the common enemy, and the true Reforme
Religion, peace and prosperity of these Kingdoms; Did O
der and Ordain, That the same Covenant be solemnly take
throughout the Kingdom of *England*, and Dominion of Wale
and did condescend upon Directions and Instructions for th
better and more orderly taking thereof by all the Officers an
Souldiers, by the Counties and Committees, by the Universities
by the Ministers and Parochine then under the power of th
Parliament: And as by these Instructions, the Declaration o
both Kingdoms joined in the Armies for the vindication an
defence of their Religion, Liberties and Laws, against the Pa
pish, Prelatical and malignant party, (in which such as would
not take the Covenant, are declared to be publick enemies
their Religion and Countrie, and that they are to be censure
and punished as professed Adversaries and Malignants) w
appointed to be publickly read: So for the better encourage
ment of all sorts of persons to take the Covenant, it was in
same instructions recommended to the Assembly of Divines,
make a brief declaration by way of exhortation to all sorts
persons to take it, as that which they judged not only lawfu
but (all things considered) exceeding expedient and necessar
and to be a singular pledge of Gods gracious goodness to all
three Kingdoms, In obedience to which, the Assembly d
frame an exhortation, wherein they do not only hold for
the lawfulness of the Covenant, and take off such scruples a
objections, as did then ly most in the way of the taking of i
but do also press it as the soveraign and only means to recov
an imbroiled and bleeding remnant. And upon these groun
and according to these Prescripts, was that solemn Covena
taken by multitudes of persons of all sorts, many of which d

rejo

ejoice at the Oath of God, and did look upon it as a moſt romiſing branch of hope holden forth by the Lord, for re-ewing and reviving the Church of Chriſt in *England* and *Ire-and*, and preſerving the Church of *Scotland*, and begetting nd bringing forth great and honourable things amongſt the Nations and Churches abroad, for advancing the Kingdom of eſus Chriſt, and bearing down the Kingdom of Antichriſt. Neither can it be forgotten, how by the ſame Authority, it is ppointed to be ſubſcribed by perſons of all Ranks ſeverally, writting their Names or their marks, to which their Names are o be added in a parchment Roll or a Book, whereunto the Covenant is to be inſerted purpoſely to be provided for that nd, and keeped as a Record in every Parochine: and how a little thereafter it was afterwards ordered by the Honourable Houſe of Commons, that the Solemn League and Covenant be on every day of Faſt and publick Humiliation, publickly read n every Church and Congregation within the Kingdom, and hat every Congregation be enjoyned to have one of the ſaids Covenants fairly printed in a fair Letter, in a Table fitted to ang up in ſome place of the Church to be read; which things wanted not their due effect in many places: And why ſhould we not alſo mention the mighty power and loving kindneſs of the Lord, teſtifying from Heaven in his Works of Providence His Approbation of what was done by his People in theſe things ccording to His Word, who knows not how from that nd upward the Lord went forth with his People and their Armies, and that the Enemy was not able to ſtand before them but did fall under them until they were foiled and wholy bro-ken to pieces. Theſe things we mention, to ſtir up and en-ertain in our ſelves and others the honourable and due eſtima-ion of that Honourable and Sacred Bond of the Covenant,

thus well warranted by precepts and precedents from the word of the Lord, thus rationally and ſtrongly urged by the Authorities in both Nations, thus ſolemnly ſworn by ſo many thouſands, thus ſealed and atteſted in the Conſciences of ſo many gracious Souls by lively Communion and fellowſhip with God in bringing themſelves under the Bond thereof, and thus bleſſed and countenanced of God with ſuch outward deliverances and Succeſſes; and to make it appear that it is not without cauſe that we judge the Obligation thereof ſtill to be in force, and that we do witneſs and profeſs our adherence thereunto, for our parts, tho we do not judge all the matters contained therein to be of the ſame importance and weight, ſome of them being Religious, others Civil only, nor all the Articles thereof to be of the ſame nature, ſome of them being abſolute and binding abſolutely, others being conditional and binding conditionally only: Yet we do judge our ſelves, and the parties engaged therein, and who have taken it to be ſtill firmly bound to endeavour according to our and their places, the performance of the ſeveral things therein contained and ſworn according to the common and plain ſenſe of the Words and nature of the obligation therein expreſſed, and that no perſon nor power upon Earth can diſpenſe or abſolve either themſelves or others from the Bond and Tye of the ſacred Oath of the moſt high God.

In the firſt place, We do teſtifie for, and bear record unto ſo much of the Work of Uniformity in Religion, as was attained by the *Reverend* Aſſembly of Divines at *London*, and the Commiſſioners of the Kirk of *Scotland*, in one Confeſſion of Faith, Form of Church Government, Directory of Worſhip, and Catechiſing, and ratified and approven by the General Aſſemblies of this Church and *Parliaments* of this Kingdom, in ſo far

did concern them, judging the ſame to be ſound and agreea-
to the rule of the Word of God, and to be in ſo far the reſult
of one of theſe great Duties whereunto we are obliged by Co-
venant, to wit, to endeavour to bring the Churches of God in
theſe three Kingdoms, to the neareſt conjunction and unifor-
mity in Religion, Confeſſion of Faith, Form of Church Go-
vernment, Directory for Worſhip, and Catechiſing, that we
and our poſterity after us, may as Brethren live in Faith and
Love, and the Lord may delight to dwell in the midſt of us;
and being followed and practiſed to be ſuch as would ſingularly
contribute for the Honour and Glory of God, and the edifying
of the Churches of Chriſt in theſe Nations, in the Knowledge
and belief of the Truth, purity of Worſhip, ſtrength of Diſ-
cipline, unity of Affection, and power of Godlineſs, and to
the taking away and ſuppreſſing all things that are contrary
thereunto.

Having now born Teſtimony for, and profeſſed our adhe-
rence unto the Doctrine, Worſhip, Diſcipline and Government
of the Kirk of *Scotland*, and to ſo much of the Work of Uniſor-
mity, as was attained with *England*, and to the National Co-
venant of *Scotland* and to the Solemn *League* and Covenant
of *Scotland*, *England* and *Ireland*. We hold it our Duty in
the next place upon the grounds, and for the ends already ſet
down, as to profeſs our adherance to the Teſtimonies formerly
given by our ſelves and others of the Lords Miniſters and peo-
ple, of the proteſting judgment in this Land, ſince the Moneth
of *September* in the year 1651, concerning the Actings of the pre-
ſent Powers againſt this Nation and Church; So alſo at this
time, to bear witneſs againſt the things now on foot in theſe
Nations, that are contrary and deſtructive unto the Doctrine,
Worſhip, Diſcipline, and Government, Uniformity and Cove-
nants already mentioned: And therefore,

1. W

1. We do profeſs our abhorrence of the remnant and root of that Popiſh, Prelatical and Malignant ſpirit, which notwithſtanding of the Lords witneſſing againſt it in a moſt eminent way, now for near twenty years in theſe Nations, both by His Word and Works, yet doth not only lodge and lurk in thouſands, but breaks forth in many, unto the oppoſing of Godlineſs and the Work of Reformation, and in taking hold of every ſhaddow of opportunity that ſeemeth to contribute for reviving and promoving the old Malignant Intereſts and deſigns againſt Religion and Liberty: And we cannot but bemoan that that Spirit in the actings thereof, as it ſtandeth in oppoſition to Godlineſs, and the precious Truths and Ordinances of Jeſus Chriſt, is too much connived at, by which it cometh to paſs that Popery grows and ſpreads, and that Malignant men caſt off the Yoke of Diſcipline, and ſet up Paſtors according to their own Heart, and bear down the Godly and the Work of GOD in many places; yea, we cannot but bemoan, that many ſuch, through their feigned forwardneſs and counterfeit zeal to promove the intereſts of Church and State, have ſcrewed themſelves into places of Power and Truſt in both, and labour to infuſe but too much of that ſpirit into the very vitals of Government, deſigning no doubt, to do by fraud what they have not been able to do by force, by making us do as *Amazia* King of *Judah* did (who after he had overcome the *Edomites*, did bow down and worſhip their gods, 2 *Chron.* 25. 14.) unto the involving of the Land again in ſinful Complyances with the Malignant party, contrary to the ſolemn publick Confeſſion of ſins and and engagement into Duties, in the year 1648, to which ſolemn confeſſion of ſins and engagement unto Duties, we do alſo judge our ſelves bound to bear teſtimony, and to profeſs our adherence thereunto.

2. We

2. We do disclaim and testifie against all that huge swarm of Errors, and Heresies, and Blasphemies that have been broached, and havebroken out in these Nations in our days; whether such as deny and oppugne the Divine Authority of the holy Scriptures, or the Sacred Trinity of Persons, Father, Son and Holy Ghost, in the blessed unity of Essence and Being, one infinite, eternal and Almighty God, the Deity of the Son of God, the Deity of the Holy Ghost, Gods holy and eternal Decrees of Election and Reprobation, the Creation of the world, the being of good and evil Angels, Original sin, the immorality of the Soul, the Resurrection of the Body, the day of Judgment, eternal Life and eternal Death, the two Natures of Jesus Christ, and the union thereof in one Person, the real meet and satisfying vertue of his Death and Passion to take away sin and wrath, and redeeming of Souls from the guilt and bondage thereof, and these only who are given to Him of the Father, and not all and every individual man, or the impotency and deadness of mans will to all spiritual and supernatural good, or the true nature of Faith, or justification by the free grace of God through the imputed Righteousness of Christ taken hold of by Faith, or the use of the moral Law to Believers, the inbeing of sin and of a Body of death in Believers, or their confessing and acknowledging of sin, and praying unto God for pardon thereof, or their being chastised of God for their sins, or the Ordinances of Christ as superfluous and not necessary to a Saint, or the morality of the Lords Day, or the baptising of Infants born within the Church, or the lawfulness of Oaths, or Degrees prohibited in Mariage, *Levit.* 18. the Government of the House of God by Presbyteries and Synods, and whatsoever is contrary to the Law and to the Testimony under whatsoever Names or Forms, whether Atheism, Antiscripturism, Arianism,

Scepticiſm, Socinianiſm, Popery, Pelagianiſm, Familiſm, Arminian
Antinomianiſm, Libertiniſm Anabaptiſm, Eraſtianiſm, Prelacy,
Paratiſm, Independency; and whatſoever els that is con
ed by the Word of God, that hath been publiſhed in th
Nations theſe years paſt, or is on foot therein at this day;
particulars whereof being ſo many and various, would be
dious and irkſome to enumerate; Yea, as we do diſclaim a
teſtifie againſt all of theſe; ſo we judge that many of theſe a
for their groſſeneſs to be abhorred, and do wiſh that they cou
for ever be buried in immortal oblivion, never to be mention
nor heard of any more in the Churches of God; but when th
are vented and many of them countenanced and encourag
unto the provocking of the God of Truth in a high meaſu
to the affronting and troading under foot His precious Truth a
Ordinances to the ſubverting & deſtroying of many ſouls, to t
reproach of the Churches of Chriſt at home, & ſcandalizing of the
that are abroad, to the grief of the Godly and inſulting & mo
ing of the profane, to the amazement of Friends and joy a
rejoicing of Adverſaries, who can hold his peace? N.y
are afraid that God will in ſome eminent way, declare his wra
from Heaven againſt theſe Lands, becauſe of that curſed mo
ſtrous brood of Errors, Hereſies and Blaſphemies that hath be
hatched and bred up therein theſe years paſt, and alas with
little Contradiction, would to God not too much connivan
and countenance from theſe who might have done much
cruſhing that cockatrice in the ſhell.

3. As we do profeſs our diſſatisfaction that the Civil Powe
ſhould take upon them by themſelves ordinarly to preſcri
publick Humiliation and Thankſgiving, with the Cauſes and dy
thereof to all the Miniſters and Members of this Churchas bei
contrarie to the well warranted priviledges and conſtant pra

tice of the Church it ſelf, and in its own nature introductory to greater encroachments, and putting into the hands of the Civil power, the modelling of the publick Worſhip of God, and things moſt properly Eccleſiaſtick; So we deſire with that ſobriety that becomes Chriſtians, and that faithfulneſs and zeal that becomes the Miniſters of the Goſpel, to bear witneſs againſt thoſe *Injuries* that are done to the true Reformed Proteſtant Religion, profeſſed in this Church, and holden forth in our Confeſſion of Faith and Catechiſms, and Directories for Worſhip, and Government, by that late Petition of Advice offered by the late Parliament at *Weſtminſter* to his late Highneſs, and conſented unto by him in the Article concerning Religion, and now homologated by the eſtabliſhment made of that Government in the perſon of his Son according thereto. 1. Becauſe that Article, though it do provide that the true Proteſtant Religion, as it is contained in the holy Scriptures of the Old and New Teſtament, be held forth and aſſerted for the publick profeſſion of theſe Nations; Yet by preſcinding from all our former Confeſſions of Faith, and attainments in the work of Reformation, and by providing that a Confeſſion of Faith yet to be agreed upon by his Highneſs and the Parliament according to the rule and warrant of the Scriptures, be aſſerted, held forth and recommended to the people of theſe Nations, it doth wave and caſt louſe all theſe former attainments and Confeſſions of Faith from being the *teſſera* of our publick profeſſion, and import a very great Reflection upon the Religion, which ſince the Reformation from Popery hath been profeſſed amongſt us, and giveth no ſmall ſcandal to the Churches of God at home and abroad, and no ſmall Advantage to Papiſts and other Adverſaries, by miniſtring unto them but too juſt occaſion to think and ſay, that after a hundred years profeſſing of the Proteſtant

Religion, we have it and the Confeſſion of our Faith there-
nent yet to ſeek, and to be determined upon; yea, it leaveth
doubtful, what is or may be underſtood by the Proteſtant Re-
ligion mentioned in the Article, whether that *Calviniſm*, o
Lutheraniſm, or *Arminianiſm*, or any other that layeth claim
the name of the Proteſtant, or ſome complex of all or more
theſe, or the things wherein all of them do agree, laying aſi
the things wherein they differ. 2. Becauſe the determinatio
concerning Religion made in that Article, though reaching t
Scotland, no leſs than to *England* and *Ireland*, were enacted an
eſtabliſhed in a Law, not only without the previous determi
nation of a Synod or Aſſembly of this Church, but alſo with
out ſo much as advice taken or conſultation with any of he
Synods and Aſſemblies; yea, whilſt ſome of her Miniſters wer
earneſtly deſiring and preſſing the contrary, and that any Civ
power ſhould at the firſt inſtant, eſpecially in a Church conſti
tuted; whoſe eſtabliſhed Doctrine, Worſhip, Diſcipline, an
Government, they are bound not only by the common tye o
the Magiſtrats duty, but alſo by the particular Oath of God, t
preſerve inviolable, take upon them of and by themſelves to de
termine things of ſo intimate and important concernment t
Religion; yea, take upon them to caſt louſe their former goo
and praiſe-worthy ſettlements, and to determine the public
confeſſion of that Church and Narion, (as is hinted in that Pe
tition of Advice) we conceive to be contrary to the Word o
God, which hath put into the hands of the Officers of his ow
houſe (and not into the hands of the powers of the World)
the Keys of his own houſe, whether the Key of Knowledge o
Doctrine that conſiſts in expounding and preaching of the Wor
and determining controverſies of Faith, according to the rul
of the Scriptures, or the key of order and decency, by whic

Circum

Circumstances of order and worship in the House of God are determined, according to the general Rules of the Word, concerning Order and Decency, or the Key of Discipline for exercising of Church Censures upon the scandalous and obstinate, or the Key of ordaining and sending forth of Church Officers, for spiritual Services and Ministrations in the House of God, *Matth.* 16. 19. *John* 20. 23. *Mal.* 2. 7. *Deut.* 17. 9, 10, 11. *Levit.* 10. 10. *Ezek.* 22. 26. *Ezek.* 33. 23, 24. *Rev.* 2. 2, 14, 15. *Acts* 15. 6, *&c.* *Act.* 16. 4. *John* 18. 36. 2 *Chron.* 26. 16, *&c.* and to be contrary to the Confession of the Faith and constant tenor of the Doctrine of this Church, and former good and laudable Laws of the Land, as will appear from the large Confession of Faith in the head of Counsels, (to which also agreeth the Confession of Faith, first agreed upon by the Assembly of Divines at *Westminster*, *Anno* 1646 in the head of Synods and Councils, and in the head concerning the Civil Magistrate) and the Remonstrances and Declarations of the General Assemblies of this Church, particularly from the Declaration of the General Assembly, against the unlawful Engagement in war against *England*, *Anno* 1648, and from several Acts of Parliament, particularly from the first Act of the twelfth Parliament of King *James*, holden at *Edinburgh*, *June* 5. 1592. yea to be contrary to the Confessions of Faith and body of the Doctrine of the Protestant Churches, which do generally and harmoniously teach an Ecclesiastick power in the Officers of the House of God, distinct from, and independent upon the Civil powers, to which belongeth the exercise and use of the Keys of the Kingdom of Christ: And therefore for the Civil power to assume it, is to transgress the bounds, and to remove the Land marks which are set by God, against which the faithful men of God who lived in this Church in the days of our

Fathers, did witneſs in the midſt of difficulties and dangers. 3. We hold our ſelves bound to witneſs againſt that Article, becauſe of the Toleration of many Errors and Hereſies, and things that are contrary to ſound Doctrine and the power of Godlineſs that is therein framed and eſtabliſhed in a Law, to wit, of all theſe that are conſiſtent with profeſſing faith in God the Father, and in Jeſus Chriſt his eternal Son, the true God, and in the Holy Spirit, God coequal with the Father and the Son, one God bleſſed for ever, and with acknowledging the holy Scriptures of the Old and New Teſtament to be the revealed Will and Word of God, whilſt the maintainers thereof abuſe not this liberty to the civil injury of others, or the diſturbance of the publick peace; ſo that this liberty be not extended to Popery or Prelacy, or to the countenancing ſuch who publiſh horrible blaſphemies, or practiſe or hold forth licenciouſneſs or prophanneſs under the profeſſion of Chriſt, and therefore not only unto *Arminianiſm*, *Antinomianiſm*, *Anabaptiſm*, *Eraſtianiſm*, *Separatiſm*, *&c.* but alſo to a great part of *Familiſm*, *Socinianiſm*, *Quakeriſm*, *Pelagianiſm*, and many Errors that do not only deny and deſtroy many of the beautiful ſuperſtructures, but do alſo ſtrike at many of the corner ſtones, and chief foundations of Chriſtian Religion: ſuch a Toleration as this we conceive cannot be connived at, much leſs countenanced and allowed by Maſters of Families in their houſholds, by Church-Officers in the Churches of Chriſt; or by Chriſtian Magiſtrates in Chriſtian States and Commonwealths, without palpable croſſing and contradicting the will of God revealed in the Scriptures of Truth, *Gen.* 18. 19. *Gen.* 35. 1, 2, 3, 4. 1 *Sam.* 3. 11, 12, 13, 14. *Pſal.* 101. 1. 1 *Tim.* 2, 3, 12. *Joh.* 10. 11. *Tit.* 3. 10, 11. *Rev.* 2. 6, 14, 15, 16, 20. *ver.* *Deut.* 13. 6, 11, *&c.* *Joſh.* 22. 11. 1 *King.* 18. 40. 2 *Chron.*

Chron. 15. 16, 17. 1 *King.* 12. 26. 2 *King.* 17. 18. *Ezek.* 3.45.49. *Amos* 5.13. *Zach.* 13.3. Therefore have the Commissi-ners of the General Assembly of this Church witnessed plainly nd fully against this Toleration, whilst it was but yet in the ud, *Anno* 1649. And the Reverend Assembly of Divines at *Westminster*, as they have in the Larger Catechism in the exposi-on of the second Commandment, reckoned the Tolerating of lse Religions amongst the sins forbidden therein; so in the onfession of Faith, they do assert it to be the duty of the Magi-rate to take order that the Truth of God be kept pure and in-re, that all Blasphemies and Heresies be suppressed, all corrup-ons and abuses in Worship and Discipline prevented or refor-ed, and all the Ordinances of God duly settled, administred nd observed; and it is a covering will be found not of he Lords Spirit, to say that these Commandments and Prece-ents, and Threatnings from the Word of God, do not con-ern the Magistrate in the days of the Gospel, not only because he ends and reasons thereof, to wit, the Glory of God, and he Preservation of the Image of God, which consists in Holi-ness and Righteousness amongst the children of Men, are mo-al and perpetual; but also because as the Lord hath propheси-ed and promised of the Christian Magistrate in the days of the Gospel, that he shall not defile the place of the Lords Throne, nd the place of the soles of his feet where he will dwell in the midst of his people, in their setting up of their thresholds by his hresholds, and their postes by his Postes, *Ezek.* 43. 7, 8. and hat they shall thrust through the false Prophet. *Zach.* 13. 3. So hath the Lord Jesus Christ Himself, who is the King of Kings nd Lord of lords, shown them an example, by making a scourge of Cords, and driving buyers and sellers out of the Temple, which was the only act of compulsive and external power that we

we read of him, to have exerciſed in all his Life, that he might therein give an example of that zeal for the Houſe of God, which ought to poſſeſs all theſe againſt the profaners of his Temple and polluters of his Church, to whom God hath given a coactive power over the outward man: And the Apoſtle *Paul Rom.* 13. in laying down the Magiſtrats duty, hath inſtructed us, that he beareth the ſword to be a terror to evil Works; we mean ſuch as appearing in the outward Man, do mar the glory of God and the good of men, and are ſubject to cognizance and trial by men of which ſort are many Errors and Hereſies and Blaſphemies, 2 *Phil.* 2. 2 *John* 10. 2. *Tim.* 3 13. *Tit* 3 10. *Rom.* 16. 17. And is it not propheſied in the Book of the Revelation, *That the Kingdoms of the World ſhall become the Kingdoms of our Lord and of his Chriſt*, and that the ten horns *ſhall hate the whore and make her deſolate and naked, and ſhall eat her fleſh and burn her with fire. Rev.* 11: 15: *Rev.* 17: 16: Yea, is not the preſent Powers their taking upon them to reſtrain Popery and Prelacy, an undenyable acknowledgment, that the Civil Magiſtrat hath power given of God ſo to do: and if in theſe things, why not in other things that are no leſs prejudicial to the glory of God & ſpiritual good of men. 2. Becauſe ſuch a Toleration is utterly repugnant unto, and inconſiſtent with the indiſpenſible Oath of God in the Solemn League and Covenant, profeſſed to be made in the preſence of Almighty God the ſearcher of all hearts with a true intent to perform the ſame, as we ſhall anſwer at that great day, when the ſecrets of all hearts ſhall be diſcloſed. Is this Toleration the performing of theſe Vows of God upon us? Or is it not the way to caſt looſe the Reformed Religion in *Scotland*, to hinder Reformation in *England*, to mar Uniformity in one Confeſſion of Faith, Directory of Worſhip, Catechiſm, and form of Church Government. And ſhall we hereby extirpate

Super-

uperſtition, Hereſie, Schiſm, Prophaneſs and whatſoever ſhall e found contrary to ſound Doctrine and the power of Godli-eſs? Or is it not the way to nurſe them upon our Breaſts, and andle them upon our Knees? Is this to free our ſouls from e guilt of other mens ſins? Or is it not to ſuffer ſin upon them ea, to partake with them therein, and ſo partake of their lagues? is this to make the Lord one and His Name one in e three Kingdoms? Or is it not rather to multiply our gods ccording to the number of our cities. 3. Becauſe this Tolera-ion by the countenance which it hath had in this Nation theſe even years paſt, hath already produced many ſad and ſinful ffects, ſuch as the growth and increaſe of Popery, the ſpread-ng of *Libertiniſm*, *Quakeriſm*, *Anabaptiſm*, and the prophan-ing of the Lords day, and deſpiſing of the Ordinances and pub-ick Aſſemblies of the Lords people, the contempt and caſting ouſe of Church Diſcipline, the cauſeleſs and unjuſt revolt of men f a malignant Spirit from their own lawful Paſtors and Church Officers; and ſundry ſuch like that are deſtructive unto Piety nd Godlineſs, and to unity and order: And if God ſhall not e graciouſly pleaſed by a wonderful work of power and mercy o prevent it, what can be expected when it is now framed into Law, and all Laws to the contrary repealed and taken away, ut that it ſhould prove the inlet to all ſort of Error and diſtracti-on and confuſion: Who knows not how fertile the ſpirit of man is of vain imaginations, and how prone to change the Truth of God into a lie? that hardly can all theſe bounds that are ſet nto it, and theſe bands that are put upon it by the Lord, when mproven by men to the outmoſt diligence and care keeped from eborder ing into error and louſneſs, ſhall it not then overflow all s banks when it may do it without contradiction; yea, in many things expect countenance and protection therein. Our

hearts

hearts tremble to think how the Glory of God ſhall be trod
under foot, how the precious Truths of the Goſpel ſhall
corrupted and perverted, how the Ordinances of Chriſt ſh
be contemned and ſet at nought, how His Government ſh
be overthrown, His Officers had in contempt, His Worſ
polluted, His day profaned, how peoples minds ſhall be tro
bled, and ſouls ſubverted how the power of Godlineſs ſh
be eaten out with vain janglings, how the whole work of R
formation ſhall not only be retarded and obſtructed, but in
great meaſure (if not utterly) rendred void, how in ſtead
Reformation, we ſhall have Deformation, in ſtead of the pow
er of Godlineſs, vain jangling, in ſtead of love, bitter Hea
burnings and jealouſies, in ſtead of union, ſchiſm and diviſio
in ſtead of peace, contention and ſtrife, in ſtead of Order a
Government, anarchy and confuſion; yea, what elſe can
the fruits that ſuch an evil tree can bring forth, or the ſtrea
that can iſſue from ſo bitter and impure a fountain, but that
laſt our Candleſtick ſhould be removed, and our Sun ſet in a
night of obſcure darkneſs: It is above all contradiction, that
the ſea of *Rome* theſe hundred years paſt, hath always had
eye upon *Britain* for reducing the Churches of Chriſt there
unto their former ſubjection unto the man of ſin, ſo hath not
hopes been more hightened by any thing, than by this Tole
tion; becauſe thereby, advantage is mininſtred for ſending fo
her emiſſaries for crying down a Miniſtery and Ordinances, a
perverting of the precious Truths of God, and inſtilling in
peoples minds the ſeeds of the Popiſh doctrine, which mak
many wiſe men fear, that theſe Nations ſhall again at laſt,
carried back again into *Rome*, and be ſwallowed in Popiſh
perſtition and idolatry.

Ne

Next, As we do profeſſe the ſorrow of our hearts, ſo we do te-
e the abhorency of our ſouls, againſt all the injuries and affronts
t have been or are offered and done to the National Covenant
Scotland, and to the Solemn League and Covenant of *England*,
land and *Ireland*: It is too much ſin upon theſe Nations (whereof
e acknowledge our ſelves to have a large ſhare) that they have
ot attended the duties to which they are reſpectively engaged
erein, with that ſincerity, reality and conſtancy that beſeems ſo
cred and ſolemn vows made unto God, but have through the
wer of an unſound & lukewarm heart and an unſtable ſpirit, come
ort exceedingly therein; yea, have fallen in many breaches of
l the Articles thereof: but what a dreadful aſtoniſhing thing is it,
e like whereof we believe hath ſcarce been heard amongſt the
athen, that theſe ſolemn Vows and Covenants (which for the
lemnity, hath had but few parallels among the Nations) ſhould
ot only be ſcorned and derided by open adverſaries, but vilified,
proached, oppoſed and trodden under foot by many who have
erein opened their mouths unto God, and ſubſcribed and ſealed
em with their hands; yea, ſought to be buried in oblivion, that
e name thereof as to the obligation of them, may be no more
entioned nor remembred. We cannot remember nor repeat but
ith much indignation and abhorrency of ſpirit, how ſome hath
iſed upon and reviled it to that height of impudency and impi-
y, as to call it *Nehuſtane*, the brazen Serpent that ſhould be broken
pieces and ground to powder, leſt men fall down to worſhip it,
d to compare the preſſing of it to the Papiſts holding up the ido-
rous euchariſt in the eyes of the people, that they may fall down
d worſhip it: And how others of no better ſpirit have been bold
call it a device of the devil, a curſed Covenant hatched in hell;
d which doth more afflict us, as being a more publick ſin upon
eſe Nations, not only is there no Law nor Declaration ſince the
ar 1651, declaring the ſtanding obligation thereof, and former
ws and Declarations relating thereunto to be ſtill in force, but
very formal tye and obligation thereof is forgotten and laid aſide
d all Laws, Statutes and Ordinances, and Clauſes in any Law,
atute and Ordinance relating to the tye and eſtabliſhment thereof,
pealed, ſo far as they are contrary to the Liberty and Toleration

in things Religious holden forth in the Petition of advice. Oh
we were ſenſible of the diſhonour that is done to God in theſe thi
and of the dreadful guilt that theſe Nations are involved into the
by, and of the great wrath that is like to come thereupon, beca
of the ſame. If Covenant breaking be a moſt hainous and dan
rous offence complained of, condemned, threatned and ſever
plagued of God, *Pſal.* 78. 34, 35, 36, 37. *Jer.* 11. 10 2 *Kings*
15 *Lev.* 26, 25. *Deut.* 29. 20, 21, 22, 23, 24, *Jer.* 22. 8, 9. *Ezek*
15. *Amos* 1. 9. *Joſh.* 7. 11, 12. 2 *Sam.* 21. 1, 2. If it be true wh
was delivered from the Word of the Lord by a Reverend Divine
his exhortation made to the honourable Houſe of Commons, a
reverend Divines of the Aſſembly at *London*, before he read the C
venant, *That a Truce breaker is reckoned up amongſt the vileſt of Ch*
ſtians, 2 Tim. 3: 3. So a Covenant breaker is liſted amongſt the wo
of Heathens, *Rom:* 1. 31: And which from the ſame Word of Tru
was delivered by another Reverend Divine at the taking of the C
venant by the Honourable Committee of Eſtates, and Revere
Commiſſioners of the General Aſſembly in *Scotland*, *That God w*
ſhake out every man from his Houſe, and from his labour that perform
not the words of this promiſe, Neh: 5: 13: If (we ſay) theſe be the tr
ſayings of God, as no doubt they are, becauſe delivered by the G
of Truth, in the Scriptures of Truth, have we not reaſon upon t
hearing thereof, to be afraid, that great is the wrath of the Lo
that is kindled againſt the Inhabitants of theſe Nations, becauſe
forſaking and deſpiſing of his Covenant; and upon that accou
not only to mourn and humble our ſelves in private, but alſo
give publick warning thereof unto others, that (if the Lord ſo wi
we may perſwade them alſo to humble themſelves and repent;
if they will not hearken and hear, that we may deliver our own ſou
by bearing witneſs to God and his Truth, and by not hating o
Brother in our heart, but in any ways rebuking our neighbour, a
not ſuffering ſin upon him, *Lev.* 19. 17.

In the laſt place, We do alſo as Miniſters of the Goſpel, teſti
our diſlike, that the Civil powers who now bear rule over this Na
on, ſhould ingroſs into their treaſury, the legal ſettled maint
nance of all the vacand Churches into the Land, and put the di
poſing thereof into the hands of a Civil Judicatory, without who
interventing approbation and warrand (notwithſtanding of the
b ein

ing called by the Congregation, and approven and admitted by Presbytry) none ſhall be authorized or admitted to any ſuch ant living or benefice, as is due to the Miniſtry in *Scotland*, and t they do not allow them this approbation and warrant, until ſt they do declare under their hands, their purpoſe and reſoluti- to live peaceably under the preſent Government. 1. Becauſe is way is contrary unto the Word of God. The divine right of e maintenance of Miniſters is a truth that is clearly taught in the riptures, both of the Old and New Teſtament, *Numb.* 18. 8, 9. ut. 14. 22, 23, 24, 25, 26, 27, 28, 29 *Ezek.* 45. 1, 2, 3, 4, 5, 6, 7. *Matth.* 10. 10. *Luk.* 10. 7. 1 *Cor.* 9. 4, 5, 6, 7, 8, 9, 10. 11, 12, 13, *Gal.* 6. 6. 1 *Tim.* 5. 17. And the Scriptures alſo teach, that as is the Magiſtrates duty to ſee ſufficient proviſion made for the iniſtry, and (if need be) to ſupply their want out of their own eaſury, *Iſa.* 49. 23. *Iſa.* 60. 10. 1 *Chron.* 29. 1, 2, 3, 4. 2 *Chron.* 1, 2, 3, 4, *&c. Nehem.* 13, 10, 11, 12, 13. *Gen.* 47, 22. So alſo at is a great ſin before the Lord for them, or any other, to take way or devour, or intervert holy things that are now already ttled and devoted unto the maintenance of the Goſpel, and of e Worſhip of God, *Levit.* 27. 10, 32, 33. *Deut.* 26. 12, 13, 14, *Prov.* 20. 25. 2 *King.* 16. 17. 2 *Chron.* 25. 24. *Joel* 3. 4. 5. *Mal.* 3. 8. 9. *Act.* 19. 37. *Rom.* 2. 22: Add to theſe things, that e Church of *Scotland* hath a proper patrimony and rents of her wn, competent for the entertaining of her Miniſters, founded for oſt part upon the tithes and allocations out of the ſame, and pon particular dotations and mortifications of private and publick nefactors. 2. That there is no footſtep in the Word of God of the ivil Magiſtrate, his approbation of a Miniſter in the Houſe of God, neceſſary, before he have right unto, or power to intromet with s maintainance, or of the Civil Magiſtrate his being warranted to ut a bar upon the legal maintainance of the Miniſters of the Goſpel, at is due unto them by vertue of their office, or to reſtrain it, un- l firſt they have given bonds for their peaceable deportment un- r his Government; But that upon the contrary, the Word of e Lord doth clearly teach, that Miniſters maintainance is due by rtue of their office, and without any ſuch interventing appro- ation from the Civil Magiſtrate, or any ſuch bonds required of em, or given by them: The holy Ghoſt, *Levit.* 7. 35, 36. cal-

eth the maintainance of the Prieſts, the portion of their anoint
en the day when he preſented them to miniſter unto the Lord
he Prieſts office, which the Lord commanded to be given ther
he children of *Iſrael*, in the day when he anointed them b
ſtatute for ever, throughout their generations, which is repea
again, *Numb* 18. 18. their maintainance is in many Texts of S
pture, called their inheritance, which they were as freely to
joy, as the people did enjoy their inheritances. The light of
ture taught a heathen King to allow heathen Prieſts ſomew
more in the freedome of their enjoyments, then to the reſt of
Subjects, *Gen.* 47. 22. and the part of *Levi's* Covenant of M
ſters, having acceſs to their maintainance freely by vertue of t
office, is of force under the Goſpel, as well as under the Law, as
may ſee from the 45 Chapter of the propheſie of *Ezekiel*: It is t
appointed that an holy portion of the land be aſſigned for
Prieſts, the Miniſters of the Sanctuary, and given unto them
mediatly by the aſſignment and Commandment of God, with
ſuch interventing approbation of any Civil Authority, or any
promiſes required of them, or made by them, as previous unto t
right thereunto. And the ſame thing is alſo clearly conſequ
from theſe Texts in the New Teſtament which we have cited
ready, that do prove the maintainance of Miniſters under the
pel, to be due to them, *Jure Divino*, and by vertue of their of
3. This way of aſſuming and diſpoſing of the maintainance of
Miniſters of the Goſpel, is contrary unto the Liberties, and
viledges, and Conſtitutions of this Church, founded upon the w
of God, and confirmed by a conſtant current of many wholſ
Laws and Acts of Parliament, made in favours of the Church.
Book of Diſcipline, Head fifth and ſixth. 2. Book of Diſcip
Chap. 9. 10. 12. Act of the General Aſſembly at *Edinburgh Decem*
25. 1566. Articles touching Reformation condeſcended upo
the Aſſembly at *Edinburgh*, *July* 21. 1567. Act of the Aſſembl
Edinburgh, *April* 24. 1576. Act of Parliament at *Edinburgh*, *Octob*
1581. Act of Parliament at *Edinburgh*, *January* 1. 1592. As alſo, th
7, and 8. Acts of K. *Ch.* 2. Parliament at *Edinburgh*, *June* 11. 1640.
many other Acts of the General Aſſemblies of this Church, and
of Parliament of this Nation, as will eaſily appear to any that

ase the registers of Kirk and State. 3. Because it doth clearly tend
o the bringing of the Church and the Ministers thereof in bon-
e unto the lusts and will of men, by taking from them li-
ty of discharging their Consciences in declaring all the counsel
God, and reproving of the sins of all men freely, and without
pect of persons. Thus being bound in the spirit, we have been
nstrained in this cold and declining time (wherein few are va-
nt for the Truth, or do faithfully and zealously plead for the
rd and His Interests, and many do conspire for making
id of His Law, (though blessed be His Majesty, he wants not
cloud of honourable Witnesses in these Nations, who have gone
fore us in these things, the measure of whose testimony we do
ire in some things to fill up) according to the light & strength
hich we have received of the Lord, to stand up for His precious
ruth, and to testifie before God, Angels and Men, our owning
d approving of the Doctrine, Worship and Government of the
hurch of *Scotland*, and of the National Covenant, and of the
lemn League and Covenant of the three Nations, and of so
uch of the work of Uniformity in Religion, as is attained in one
onfession of Faith, Directory of Worship, form of Church-govern-
ent, and Catechising; and to profess and avouch our adherance
o all these, as having their Foundations laid in the blessed Word
Truth, and as being agreeable to that rule that bringeth peace in
alking according thereto; and to disclaim and disavow all things
at are contrary and destructive thereunto, especially the manifold
rors and Heresies of these Times, and the vast Tolleration there-
now established in a Law, and that gross *Erastianism* whereby the
eys of the Kingdom of Heaven, are in many things by exotick
owers, extorted out of the hands of Jesus Christ, and the Officers of
is House, and the Liberties of His House wronged; and his Ser-
nts brought into bondage, in all which we have (so far as we
ve obtained mercy to know our own Hearts) confidence to take
od to record upon our souls, that we have not desired nor designed
provoke any, nor to appear singular; but in the simplicity of
r hearts, to discharge our concience to our flocks, and to this
hole Church and Nation, and to all that are interested and con-
rned in these things, and to the Churches and Saints abroad, as
any as hear hereof, and to our posteritie when we are gone. And
erefore we have only to add, first, That it is the earnest desire of

our

our ſouls, and our ſerious exortation and warning to theſe our flo
and to all the Lords people in the Land, that they would labou
have the Word of God richly dwelling in them, that they may
able to try the ſpirits, and to diſcern of things that differ, to kn
what is Truth, and what is Error, and what is right, and wha
wrong, and that they would ſtudy to be rooted in the faith and
the love of Jeſus Chriſt, and of His precious Truth and Ordinanc
retaining an honourable Eſtimation thereof in their hearts, a
expreſſing their ſincere affection and reſpect thereunto in all th
way, and that they would ſtudy to keep freſh upon their Souls,
remembrance of all the goodneſs of the Lord, and of all the g
works that he hath done for us, and for our fathers of old; and
our ſolemn Vows and Covenants made with God in the ſight of A
gels and Men, and never to ſuffer ſuch forgetfulneſs and profan
to poſſeſs them, as to think themſelves louſed from the true and
nuine tye thereof; but to keep themſelves under the bond of
ſame, and ſincerely, really and conſtantly, to endeavour the p
formance of the duties to which they are thereby obliged, and t
they may not be offended nor ſtumble at Jeſus Chriſt and His wo
nor faint, nor caſt away their confidence, becauſe of backſlidin
and revoltings, and diviſions, and hereſies; or becauſe of dif
pointments, and reproaches, and contradictions, and oppoſitio
and oppreſſions, and perſecutions, for theſe things muſt be, that t
which are approven may be made manifeſt, but that they be ſtr
in the Lord, and in the power of His might, poſſeſſing their ſo
in patience, and waiting for His ſalvation, knowing, that he t
endureth to the end, ſhall be ſaved; and in the mean while, co
forting themſelves in this, that God hath not caſt off the care of
Church and people in this Land. It is a mercy moſt worthy of
obſervation, that Errors and Hereſies, notwithſtanding all the
vantages they have had theſe ſeven years paſt in *Scotland*, have tak
hold but of few Profeſſors, formerly noted for the knowledge a
love of the Truth; and that the preaching of the Goſpel, notwi
ſtanding all the diſadvantages it hath been attended with th
years, yet hath been bleſſed of God in ſeveral places of the La
to the bringing in and building up of Souls: an evidence that
Lord is yet amongſt us, & a promiſing branch of hope that he will
vive his work, & bring forth his remnant, & continue to dwell in

Land. And we are also bold in our God, to warn the Higher Powers, into whose hand the LORD hath in the Deeps of His righteous Judgments given this Nation, that they would not look upon this our Testimoney, as proceeding from any evil Spirit, or carnal or politick design, but from the sincere and innocent impressions of our Duty made upon our hearts by JESUS CHRIST (who though He is the Prince of Peace, yet did the zeal of the LORD's House eat Him up, and make Him witness against the Corrupters of His Truth, and polluters of His Worship and profaners of His Temple, and all unrighteousness of Men) nor despise the words of soberness and Truth, which though proceeding but from a very few poor weak instruments yet we are sure, have their foundations in the Scriptures of Truth, and are, as to the matter Confirmed; We hope, with the heart-approbation of many of the Thousands of the *Israel* of GOD in this Land, but that laying aside the ballances of outward dispensations, and politick principles and intendments, they would weigh things in the ballances of the Lords Sanctuary, and in the fear of the great and dreadful Name of the Lord, search and try their way in order to this Nation; especially in order to the House of God, which doth in a great measure lye waste; yea, would to God were not laid waste and made desolate, and the hedges thereof broken down, whilst men runs to build and fence their own House with the spoils and ruins of the House of God: the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men. *Jerusalem* hath been a cup of trembling and a burdensome stone to many people, and hath cut them in pieces who have burdened themselves therewith, *Zech.* 12. 2, 3. and the vengeance of the Lord's Temple hath broken in pieces many of the Powers of the Earth, *Jer.* 50. 15 28 And whoever have endeavoured to raise themselves upon the ruines of his House, have been buried under the rubbish thereof, yea, where services hath been otherways commanded and prospered of the Lord: Yet when men for rooting of themselves have remitted their zeal for the House of God, and countenanced the worshipping of calves and idol gods, their former services have been imputed unto them for iniquity, and the Lord hath threatned to avenge them upon them and their House, 2 *King.* 10. 29, 31. *Hos.* 1. 4. And therefore it concerns the higher Powers that now are, under the peril of the dreadful displeasure of the Lord of Hosts, who is zealous for His holy Temple, and for His People, timously and seriously to consider of these things, and whether their actings in order to this Nation and Church in those things that concern Righteousness and Religion, be agreeable to the rule of equity, and to the Bond of the brotherly Covenant; or if the royal Law in these matters be not violated, and the Solemn Covenant broken and laid aside, and forgotten, and the hedges of the Lord's Vine broken down, so that all they which do pass by the way do pluck her, and the boar out of the wood doth waste it, and the wild beast out of the field doth devour it. *Return, we beseech thee, O God of Hosts: look down from Heaven, and behold and visit this Vine: And the vineyard which thy right hand hath planted; and the branch that thou madest strong for thy self. It is burnt with fire, it is cut down, they perish at the rebuke of thy Countenance. Let thy hand be upon the Man of thy Right hand: upon the Son of Man whom thou madest strong for thy self. So will not we go back from thee: quicken us, and we will call upon thy Name. Turn us again, O LORD GOD of Hosts, cause thy Face to shine, and we shall be saved.*

Subscribed by us, *Octob.* 1658

Mr. *Samuel Rutherfurd* Professor of Divinity at St. *Andrews*, and Minister of the Gospel there. Mr. *James Wedderburn* Minister of the Gospel at *Monsie*. *John Crookshank* Minister at *Regortoun*. *James Guthry* Minister of the Gospel at *Strivling*. Mr. *Alexander Moncrief* Minister at *Stoony*. Mr. *John Murray* Minister at *Methven*. Mr. *Robert Campbel* Minister at *Mullen*. Mr. *Francis Peirson* Minister at *Kirkmichael*.

A Letter from several Ministers homologating the former Testimony.

REverend and dear Brethren, Being informed that you are thoughts of causing Print the Testimony, given by you in of the Doctrine, Worship, Discipline, and Government of the of *Scotland*, and of the National Covenant, and Solemn Leag Covenant, and the work of Uniformity in Religion, and agai Errors, Heresies, and Blasphemies of the Times, and the Toleration thereof And taking to our serious consideration the manifold dangers that do threaten ligion, and the Worship of God in these Nations, especially in this Church, wit continuance and increase thereof day by day: We could not but encourage therein; and for the exoneration of our own souls, joyn with you as joynt nesses in those matters. We could have wished, and we know so also could that there had been a new draught fitted in every thing, to the present state condition of the Time, and to the workings of the spirit of delusion therein in a special way taking notice of that unhappy Petition lately subscribed and moted by some few of our Countrey men, in behalf of the vast Toleration is now on foot in these Nations, a Petition that we are the more bound to ness against: because it is commonly Reported and we believe, not with ground, to be subscribed by Mr. *Thomas Ireland*, who did once profess himself be of our number, whose miscarriage in that particular, as we desire to be hu bled before God for it: So we judge it our duty, and we know also to do to bear witness against it before the world; but knowing that it would t long time before that a new draught of a Testimony could be condescended on, by these that live at such a distance, especially in the Winter season: thought it better to encourage you to publish this, and to take hold of the sent opportunity of the signifying our consent thereunto, than to delay, b altogether uncertain what the present confusions might bring forth. That did not at the first subscribing joyn therein, was not upon any dissatisfaction on the matter, which it contains, we being abundantly clear in that from the ginning, but some of us were cut off from the occasion, by physical impediment and others knowing that there was at that time some endeavours and expectat of an address to be made by several Synods, to the Civil Powers, for remedy of the evils which you then thought fit to witness against in such a way judged it more expedient for the time, to delay the giving of any such T mony, untill these addresses should prove ineffectual: and there being now access thereunto, we are very free to homologate your Testimony, and do here declare our consent and adherence to the same, desiring that it may be confir of the world, and accepted of God, not only as your, but as ours and yours joyn ly: So commending you to the grace of God, we continue

Your very affectionate Brethren in our Lord Jesus Chri

November 22. 1659.

Mr. *Thomas Lundie* Minister at *Ratray*. Mr. *James Symplon* Minister at *A*
Mr. *George Murray* Minister at *Fouls*. Mr. *Robert Rule* Minister at *Stirl*
Mr. *Thomas Hogg* Minister at *Lerber*. Mr. *Thomas Gloss* Minister at *Dun*
Mr. *James Strachan* Minister at *Dunkell*. Mr. *Gilbert Menzes* Minister at *L*
tengel. Mr. *Patrick Campbel* Minister at *Killin*.

For their Reverend Brethren, Mr *Samuel Rutherfurd* Principal of the *D*
vinity Colledge in St. *Andrews*. Mr *James Guthrie* Minister at *Stirl*
and the rest of the Brethren subscribing the Testimony.

FINIS.